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WEEKLY REVIEW.

—Those who are opposed to a concession of the right of citizenship to the freed negroes of the United States, find themselves embarrassed by an unexpected anomaly. The slaves had in one way political influence; their numbers were taken into account in determining the basis of representation; the States were represented in Congress according to their entire population, including slaves, even though the latter had no votes. But the emancipation of the slaves changes all this; the negroes disappear from the basis of representation altogether and consequently the number of representatives returnable from Congress from the Southern States, is very much reduced, a result not very agreeable to the actual voters in those States. And there is here then a strong argument for the extension of the suffrage to the negroes. Until the principle of universal suffrage has been given up in the United States, we think the claim of the colored population to vote, indefeasible. We are persuaded that the Southern States will not suffer more from their inaptitude at the polls, than they will from the prejudices and self-will of the white voters. It is most undesirable that the latter should have the entire political influence of those States in their own hands.

Considerations of this kind have had something to do with the reluctance shown by Congress to receive the representatives of the Southern States. But there can be no question that the logic of the President is faultless, when he reminds Congress that they refused to entertain the idea of a dissolution of the Union when they made war against the Southern Confederacy, and that now they cannot consistently act as though there had been such a dissolution. All things considered it is preferable that the right of the Southern States to be represented should be at once conceded, even if the suffrage be not for a season extended to the blacks; but we regret that there is little present likelihood of such extension of the suffrage. We deprecate the concentration of the political power in the hand of those who once stood in the relation of masters to the blacks.

So far, President Johnson has conducted himself admirably. He exhibits great force of character, and so long as he gives the strength of his will to right measures, the sympathies of good men will be extended to him, if his judgment should fail him in any important matter. We shall watch with some solicitude the progress of this matter.

—There was a capital meeting in the Town Hall on Wednesday, H. E. Sir Bartle Frere in the chair, to hear the result of recent conferences regarding an institution for the education of the children of Europeans. After a very appropriate and genial address by the chairman, the basis agreed upon in Committee was expounded by the Rev. Mr. Fletcher and the Rev. Dr. Wilson; and many who were previously in doubt about the scheme, were convinced by the statement made that it is really practicable and hopeful. We wish it abundant success, and hope that the subscriptions will correspond to the excellent spirit that was displayed at the meeting. But meanwhile our greatest and most pressing need is not met by this scheme. A plot of ground on the Esplanade is to be asked from Government and a building to be erected. We know what that means; a delay, say, of three years. But we want schools immediately; without a day's delay. These are to be met by denominational action; by distinct, though not we presume rival, efforts on the part of Presbyterians and Episcopalians. The first in the field is sure of a hearty welcome.

We have received the Report of the American Methodist Episcopal Mission in Northern India, and are glad to see the energy and steadiness with which the Mission is sustained. There are now 22 Missionaries connected with it, though it has been nearly eight years in existence. It occupies the Bareilly, Lucknow and Moradabad districts, some four or five stations in each; each of the districts is now under a president, instead of the whole being under a single superintendent as formerly; but the missionaries are individually responsible to the Conference. We fail to discern the episcopal element. The number of church members at all the stations is 157; but besides these there are 108 probationers who are all communicants. The very large amount of Rs. 42,688 was collected in India last year for this Mission, a considerable portion of this having been granted by Government for Schools and buildings.

We have received three or four poetical contributions, which we must decline. Our space is so limited that we must turn a deaf ear to our poetical friends, 'charm they never so wisely.' If any thing worthy of Wordsworth, Cowper or Gray should be sent us, we will reconsider our resolution.

We have much pleasure in acknowledging receipt of the following works:—

Classified Catalogue of Tamil Printed Books, with introductory notices, by J. Murdoch, Madras.

A Manual of Geography for Schools and Young Persons, by Major T. Candy, vol. II.

Report of the Bombay Chamber of Commerce for 1864-65.

Report of the American Mission for 1865.

Essay on the promotion of Domestic Reform in India, by Gunpat Lakshamon, 2nd edition.

We hope to notice these works before long.

We have received the fourth Report of the Rajpootana Mission. The Mission has sustained trials in the sickness of some of its members, the return to Europe of Mr. and Mrs. Glardon (and lately of Mrs. Robson), and in the death of Mrs. Grey.

"She had not been quite two years in India, but she had acquired a good knowledge of the Hindi, and had latterly been at work superintending and teaching in the girls school in Ajmer. She had also been introduced to some of the Seth's wives, and had the prospect of being useful in Zenana visitation, but just as she had become prepared for the work and was entering on it the Master called her to her rest."

But on the whole the Report is encouraging. At the four stations there are eight missionaries, and they have now a second European Catechist, Mr. McQuiston, formerly in H. M.'s 91st. Bazaar preaching, Itineracy, Anglo-Vernacular and Vernacular Schools, Dispensaries, the Orphanage, the Press, in all these departments there is a good deal of activity and progress. There have been a few baptisms. Under the head of Nya Nuggur Dispensary, we have the following:

"Four years ago when the medical missionary came to Nya Nuggur he was loooked upon with suspicion and distrust. The Missionaries (so went the tale) had engaged with the English people to make the whole of the inhabitants of the Mugra Christians, in the course of four years, and failing to do so, they would lose a lakh and a half of Rupees!! (£15,000.) The *padri log* had already been in the country for two years, and not a Christian had been made. Fearing that they might lose their reward the Missionaries had sent for a doctor, who by means of medicines mixed with the blood, flesh, and bones of the cow would break their castes and by the repeating of some potent charm at once make them Christians. The framers of the lie urged upon their dupes the necssity of keeping their distances from the *Daktar sahib*. And for a considerable length of time, keep their distance they did. By a most mysterious providence they were brought into contact with the medical missionary under circumstances they had little anticipated. Cholera, which before had never visited the city, struck them with alarm, and constrained them to petition our assistance. For a time the cry was, give us *dry* medicines, as your liquids will break our caste. We gently but firmly resisted every attempt to be coerced in this matter. We explained to them that the medicine prescribed, was the very best for their disease, that it was quite a mistake of theirs to suppose that we wished to break their caste, inasmuch as no amount of caste breaking would make them Christians, which we frankly told them was the desire of our hearts. In this way, we had often times most excellent opportunities of explaining and recommending the doctrines of our holy religion.

"Those suspicions and caste prejudices are now so seldom met with in the course of our medical practice, that we require to look back to our earlier experiences, to realize that they ever did exist."

The Press at Beawr has been kept almost constantly at work, producing tracts and books.

We have marked for selection other portions of the Report.

THE GOSPEL AND YOUNG INDIA.—Noticing Dr. Mullen's Lecture on Young Bengal, in our last issue, we made the following remark: "Find a system that tends to convince men deeply of their sin, and you will find a body of men to whom the Gospel is a welcome sound." The truth here stated is one that many overlook, and it may be well to expand, illustrate, and enforce it.

Compared with other systems of religion there is in the Gospel a moral excellence, an æsthetic beauty, a freedom from blemishes, a tincture of wisdom that must, we are told, secure the preference of all who are placed in a position to make the comparison, and win them to the ranks of Christianity. The character of Christ, the morality of the Sermon on the Mount, the simplicity and spirituality of the worship enjoined, the light shed on the future—exhibit these and you will make converts to your faith. And the education that helps to divest men of the superstitions and absurdities belonging to their ancestral creeds, by making them acquainted with nature and science, history and literature, must tend to this result. Must it not? Well, if it were a mere question of intellectual preference, if the choice of a religion involved no more than the choice of a philosophy, we suppose it would. But it involves a vast deal more. That choice involves the laceration of many precious ties, the breaking up of cherished associations, the encountering of difficulties and humiliations, and therefore the mere exhibition of the superiority of Christianity to other systems cannot secure for it a reception from those to whom it is a foreign system.

Now the Gospel no where bases its claim to be received upon its superior merits as compared with other systems, but upon the fact that man is a lost sinner, and that it alone can save him. It is just a matter of life and death, nay, eternal life and eternal death; and itself laughs to scorn the idea that it is an elegant adjunct of civilization which men will be the better for receiving. It comes to seek and to save that which is lost, and can only be appreciated by those who are in some degree sensible that they are lost without it.

The law was a school-master to bring men to Christ, because it was adapted to make men sensible of their sinfulness and infirmity. The same infinite Wisdom that devised the Gospel for mankind, devised the Mosaic dispensation as a necessary introduction to it. Which ever way he turned, the Jew met the reproofs of the law; it condemned him at every point; it convinced him at once of his sin and of his inability to overcome it. 'The deceitfulness of sin' was of course exhibited in the case of the Jew, as it is in that of the Gentile; but in a less degree; the ever-present law made it more difficult for him to presuade himself of his uprightness and his safety. When the Son of Man 'came to seek and to save them which were lost', many responded to his invitations. They thirsted and he gave them of the water of life.

Many good people at home imagine that there is a readiness to receive the Gospel among the heathen; that there are many among them weary and heavy-laden; borne down by a sense of sin, and longing for a knowledge of salvation. What they hear of the austerities performed by Hindoo pilgrims and devotees, strengthens this idea. But the idea is an erroneous one. The deceitfulness of sin leaves the Hindoo unacquainted with the nature of sin, and it is not so much the sense of unworthiness that impels them to swing on hooks, eat cow-dung, and travel by successive prostrations, as the notion that they thus secure the admiration of gods and men, and become mighty in the spiritual world.

The Gospel, therefore, has to do among them both the work of the law and its own work. It has to convince them of sin, and then show them the remission of sin. A favorite subject of reference, is the experience of the first Moravian missionaries among the Greenlanders. We are told that they were heard with indifference while they spoke only of the commandments of God and the sin of man; but with joy when they proclaimed salvation by the blood of Christ. But very likely their preliminary teaching was not without result; it may have made their hearers more sensible of their danger and their need. At all events it is a fact that the freeness and fulness of salvation through the crucified One, are proclaimed in vain, while men are unconcious of their need. Go preach the Gospel to every creature, is indeed our Saviour's great command; but the divine claims upon the obedience of men are not set forth even in the Old Testament, with so much emphasis and positiveness as in the Gospel.

The point, however, which we wish to bring to notice is this: that education and the arts of civilized life, facilitate the entrance of the Gospel, only so far as they tend to convince men of sin and of their moral need. And it is because we see little evidence of such a condition in the Brahma Somaj and in young Bengal and, for the matter of that, in young Bombay, that we are unable to regard with so much hopefulness as some express, the educational appliances by means of which we are influencing the rising generation of India.

To the poor the Gospel is preached. Why do the hill-tribes and outcastes of India manifest a greater readiness to receive the Gospel than the well to do and the educated classes? Partly, we admit, because it does not demand so great sacrifices, and because it bestows some temporal advantages; but also, because it finds in them a deeper conviction of sin, less pride and self confidence.

PRECIPITATE BAPTISMS.—After a three months' hibernation the *Missionary Notes and Queries* makes its appearance again, three numbers in one. We are glad to find that this useful publication (Secundra Press, Agra) has not ceased to exist.

Among its contributions is one on apostasy. The writer "for the sake of the infant church planted in various parts of India, would entreat his reverend brethren, especially those who have lately and are continually joining our ranks, not to be too hasty in administering the sacrament of baptism. It is so very much easier to do than to undo the mischief in the administration of this sacred rite.

"I offer this counsel with 'shame and confusion of face,' for a young man whom I baptized not long ago, apostatized within two months of his baptism, and within three from the time he first joined me. I held the opinion then, that if a candidate, against whom nothing could be said, and whom it was hoped, as far as man could judge, that he was a true convert, earnestly and continually asked for baptism, there was no alternative, but to administer it. This opinion has undergone a change. The exigencies of a weak infant Church are worth greater consideration. It is a light planted in a dark place, and if it gives forth darkness, oh how great is that darkness! If we do not want always to be worrying ourselves about our native Christians, and apologizing to the world for their shortcomings, let us not be over hasty in admitting into their number worthless material; hence, one way of dealing with apostates is not to admit those into the church who are likely to turn out so. Prevention is better than cure."

There are many ways in which this undue readiness to baptize tends to the injury of the Native Church. Every thing depends upon the standard that becomes embodied in the Native Church; for we cannot expect neophytes to rise above this standard; they that enter the church will be slow to entertain a higher conception of the Christian life than that which meets them in the members of the church. Whatsoever a man soweth that shall he also reap; we speak of our work as a planting of the Church in India; and the piety of the future (humanly speaking) is likely to take its character from that of the present. Let now a faint evidence of interest in Christianity be regarded as sufficient to justify baptism, and the demoralization of the Native Church will be effected in the most summary way. First, the individual himself will have a low conception of the spiritual change by which alone a man becomes a true believer in Christ, and all his other conceptions of Christianity will be tainted by the infusion of this error. He will not be edified by the means of grace, because there is in him no sufficient foundation on which to build. In the great majority of cases, so far as our own experience goes, enquirers in India seek baptism for some other reason than a desire to be true disciples of Christ. 2nd, a too facile reception of enquirers has the effect of neutralizing to a large extent the wiser procedure of other missionaries; for these find themselves forsaken by enquirers who are unwilling to have their applications for baptism deferred, the applicants repairing to those who have fewer scruples. 3rd, the effect upon the community generally is bad. This may be illustrated by another extract from the paper above-cited:

"Some time ago I was travelling with some very intelligent Mahajans in a railway carriage and we entered into a long discussion on Missionary matters. I was much struck with the effect which the 'administration of baptism' in certain cases has upon the more cultivated and thoughtful native mind. One of my fellow travellers drew a comparison between two different Missions. One of these had bestowed much time on baptisms and produced many apostates. The other professed only to baptise on evidence being afforded of true conversion. This Mission was in their opinion far to be preferred on account of the wisdom of its agents and their extreme care in the baptism of converts."

There is in a city like Bombay a class of young men who at various times have seriously revolved in their mind the question, whether they should become Christian or not; who have looked anxiously at the constituency of the Native church; and in too many instances have been stumbled by the unsatisfactory conduct of its members. It is true that as Christ himself was misunderstood, so the church of Christ must be; there is a reproach to be endured for the truth's sake; but there is sometimes a reproach that is not for the truth's sake. 'If ye be reproached for the name of Christ,' says Peter, 'happy are ye; but let none of you suffer as a murderer or as a thief, or as an evil-doer, or as a busy body in other men's matters.' 'Lay hands suddenly on no man, neither be partaker of other men's sins.' There is a principle here which applies to the reception of candidates for baptism. If we admit into the church men that bring their sins with them, we shall be partakers of those sins; the church will be demoralized; the temple of God defiled.

EGRI SOMNIA. III.—It is the Lord's Day. The sound of the Sabbath bells, calling the people of God to worship in the house of

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prayer, has just ceased. There is a holy calm abroad. The stillness of the sick chamber seems stiller, and the soft light which is allowed to steal in through the lattice seems softer, and comes to the sick man's eye laden with a golden brightness. Yes, there is a Sabbath feeling, let the thoughtless and Christless say what they may, a feeling which can but exist on the appointed day of God's holy rest. We have felt it amid home scenes when, the hum of labor ceased, and the voices of the workers hushed, you could hear as they pealed forth their glad invitation the church bells of more than one neighbouring village; when the loudest noise was the hum of the laden bees and the coo of the wood-doves from the pine-wood on the hill. Even in the sick chamber we have felt this Sabbath feeling. We *felt* it to be the Lord's day of Rest. A day wherein God gives in larger measure his blessings, which tend to peace and comfort and joy.

We rest in our chamber of sickness, yet we cannot help longing to be with the people of God, keeping God's ordinance, and worshipping with the congregation.

We begin to ask why we are made to lie here while others are allowed to hear the Gospel preached, or are permitted in fulness of bodily and mental vigor to declare to their fellowmen the gospel of salvation. We feel that there must be some good cause, and that it will be profitable in the process of our religious training to ask if we can see this cause.

How mysterious it seems in the gracious providence of God, that in lands where He needs so many servants, so many should be sick, so many forced to leave the field of their labors, and that so many should be cut down early in their ministry. Why is the strength of the laborer ever shaken? Why are the voices of the heralds ever silenced? Why is death so busy thinning the ranks of the little army of soldiers of the Cross?

These questions throng unbidden on our mind, this Sabbath day, in the solitude of the sick chamber.

1. Why does the Lord so often decree that men of the richest promise shall be cut off, just as they are entering on their labors? How often have we seen it so. We look back to the lists of our fellow students in the ministry and when we ask for many, alas, of those who gave the greatest promise from their talents and piety, the finger of memory points but to graves. Of our fellow students we can tell of two dead before they finished their college course; of one who preached but once; of another who was called away within four months after he became a preacher; of one who sailed to take up a charge in far West Indian Isles who was taken away after a few months' ministry, and of still another who came to found a Mission in the uplands of India and who was made to lie down and die in the low jungle, before he ever arrived at the field of his labors.

Does our God then make instruments and then wantonly destroy them? Is He a waster of means? Oh no! He makes instruments to do His work and they do it. We think they do not do their work, but that is because we do not know what their intended work was. We imagined they were made to perform certain functions, but these functions were not those that God made them to perform. We imagined that such an one was created to glorify God in life; while God intended that he should give Him glory in death. We imagined that another was being prepared for a long earthly ministry, while God was preparing him for a Heavenly ministry. We expected another to be the means of teaching Christ with the living voice for many years and to many people, God meant him to teach the grand doctrine that He can work independent of human means; meant him to be a preacher by his death.

The seeming inconsistency arises not from God's methods, but from the fact that our knowledge can only sweep a horizon that is only infinitely small. We only see one soldier of the Cross fall stricken before the foe and we think the battle must be going against us. God sees all the field of battle and His hosts advancing, "conquering and to conquer." Some must die in every glorious victory.

2. Why God strikes down His ministering servants by sickness and lays them aside from active work is abundantly evident from His word—

For example, read from the 3rd to the 7th verses of the first chapter of second Corinthians and many reasons will be made plain.

Affliction is the school in which the minister learns the reality of that which he preaches; learns that God is a Father; that Christ is the source of all true joy, and the Spirit the only true comforter.

The Gospel of Christ is the real comfort of the soul and till the preacher has learned that experimentally, he cannot preach it with power. Suffering is the great realizer. It makes things take the place of words and feelings the place of expressions.

When the sailor off some rockbound coast in his repeated voyages passes and repasses some point of special danger, how often turning to his mates does he say, as he looks from seaward to the white boat-house by the strand, "there is a life boat there." But it is only as a piece of news to wile away a weary moment. How different the sailor's cry when off the same fatal coast his ship is beating to pieces amid the fury of some winter-gale, and amid the spray-mist and storm-wreck he recognizes as dull morning dawns after a night of watching and toil, the same white boat-house. What a burst of joy thrills through his own heart! with what a spirit-stirring, hope-giving, heart-cheering accent, breaks upon his ship-mates' ears his cry, there *is* a life-boat there! Now the life-boat has to do with them. If they are to be rescued, *it* must rescue them.

Just so is it with the pastor and his people. It is not till he has felt the storm and watching of sorrow, and recognized his Saviour from destruction, that he can with heart-thrilling power cry out—there *is* a Saviour there, so as to make the tiding a real power, inspiriting them.

This arises from a two-fold cause. First, affliction alone can lead most men to the fountains of heavenly comfort in its purest and highest sense; and, secondly, affliction alone enables us to sympathise with Christ and with our brethren of mankind.

The connection of spiritual comfort with suffering is most intimate. It is not simply that comfort is the sequence of suffering to the Christian in each individual instance; but that in each instance of suffering and succeeding comfort an addition is made to the sum of that comfort which is received through Christ. After every affliction the Christian is more able to enjoy the heavenly blessings. There are no moments fuller of ecstacy than those which immediately follow some great deliverance; that is, those immediately after some great danger, or suffering. He who has not suffered knows not the height nor the depth; nor that solemn, heart-melting, gladness of the unspeakable joy that flows from the heart of Him who "hath borne our griefs and carried our sorrows." To have comprehended this in any measure is to have been made more fit for God's ministry even than that man who has burning in his soul the brightest flame of genius. To be conscious of the comfort of Christ experimentally is to have felt the very genius of the Gospel, is to have felt the very presence of Christ.

But even as Christ the Captain of our salvation was made perfect (that is in His official character as the Saviour of man) through sufferings (Hebrews 2.10.), so the minister of Christ is the better prepared for his work of the ministry by his own trials. The minister is tried and comforted that he may know better how to comfort his people in their affliction.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation aboundeth by Christ. And whether we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we are comforted, it is for your consolation and salvation."

Thus, in the wonderful compensation of the Providence of God it is good for the pastor himself to be laid aside, and good also for his congregation. He is in his hour of trial learning in the school of God. Can the teaching in that school be in vain?

"Bless the Lord O my soul, and forget not all his benefits." Æ.

A Brief Day and a Bright Sunset.—We have been reading the Memorials of Mademoiselle Désiree Jallot, and are minded to give a little sketch of the subject of the memoir. The little book (called "Ripe for the Sickle") has a special interest for us from the fact that the last days of the young lady whose brief career it delineates, were spent in Bombay. The memoir consists of very little more than her own letters, which, it appears, have been lost for about twenty years, and have only lately come to light.

Miss Jallot was a French governess in an English family at Tours, and was a Roman Catholic. From a young lady in this family she received a New Testament which she read with great delight, and more and more valued as she became better acquainted with it. It seems to have exercised a great influence upon her; and the piety that shone in the lives of her English friends contributed to deepen her conviction that the true life must be a life ordered in all things by the word of God. But she did not see the incompatibility of such a life with the profession of Roman Catholicism. One Christmas day she rose early in order to go to the communion at the Cathedral. She found an aged priest who was ready to hear her confess. In reply to his questions she told him that she lived with English people, but did not go to their place of worship nor enter into religious discussions with them. 'Undoubtedly they make you promise not to speak to their children of religion.' 'I have promised nothing, Sir; but I should

think it injudicious to talk to them of my religion, as children have no discretion, and I would lose the confidence of their parents.' 'What do you think will become of those children should they die out of the true church?' 'I believe that they will go to heaven by the same way that I hope to be there myself.' The priest then told her he could not receive her at the communion; her sentiments were tainted with heresy. 'You may look in vain for salvation as long as you have these sentiments.' 'Whether the church condemns or absolves me, I shall be none the less saved; God will not cast me off because I believe the salvation of others as possible as my own.' Then said the priest, 'I find in you only Protestantism. Do not annoy me; go to another.' 'You know that another will not receive me when you have refused me.' He then shut the door of the confessional and left her, much stunned by such a disappointment.

We pause to make a remark upon the above. Some may find it convenient to say, the young lady was a true Catholic, and the priest was a bigot. The priest, however, was perfectly correct in his opinion that to believe in the possibility of the salvation of Protestants, is absolutely forbidden by the canons of the Romish Church and constitutes a fatal heresy. No one is worthy to be regarded as a child of the Church who admits that there is salvation out of the Church of Rome. And parents who send their children to Roman Catholic institutions, should bear in mind that this conviction is deeply rooted in the mind of every nun or priest that may be giving instruction to their children. What wonder that we hear of so many lapses to Romanism on the part of English youth educated in France, when it is demonstrable that their teachers are required, under pain of excommunication, to seek their conversion to Romanism.

Afterwards Mlle. Jallot went from parish to parish, but all the priests rejected her when they learned that she had been refused absolution at her last confession. She went to the Archbishop's palace; his curate told her that she could not be received unless she gave up her Bible, or read it with Romish comments. She was very slow to recognize the necessity of leaving the Roman Catholic Church, in order to live the life of a true disciple of Christ, guided by His word; but the Romish Clergy finally succeeded in proving it to her. She made the acquaintance of a Protestant minister; she attended a Protestant place of worship; she heard with rapture the doctrine of free grace; and was finally enabled to cast in her lot with the people of God. She came to England and lived some time as governess in a pious family. In June 1840 she decided to go abroad as an agent of the Society for the Promotion of Female Education in the East. It seems to have been with a very earnest and deep desire to do good that she consecrated herself to this work. She underwent successfully the necessary examination, and in July 1841 sailed for Bombay in the company of Miss Edwards and Miss Shaw. A remarkable Providence placed her in Bombay under the roof of Mrs. and Captain J., to the former of whom she had been indebted in France for the influence that had been blessed to her conversion; and it was under their roof that she died (of cholera) after a residence of only about five months in India. She was actively employed during these months in connection with the schools under the care of the General Assembly's Bombay Mission, and in acquiring the language. She would forget fatigue, hunger, thirst, in the enthusiasm she felt for the welfare of the heathen children who, she said, had souls and so few to care for them. She would call them her children. The Friday before her death she was at Ambrolic, and her earnest endeavours to make the truth of the Gospel intelligible to the children, were noticed by Dr. Wilson. Her end was peaceful and happy.

The little volume is fitly closed by two letters from the late Rev. Mr. Nesbit, in which he beautifully pourtrays her character and contemplates her happy destiny. 'Wherever she went she was provided with those that loved her as parents, and stuck closer than a brother. She found the promise true; she had mothers and sisters and brothers and houses and lands a hundredfold; and now, in the world to come, eternal life.'

NOTES FROM AN INTERLEAVED BIBLE.—Matt. XI. 19. 'Came eating and drinking.' Christ studied not to give offence. He adapted himself, as far as lealty to the truth would let him, to the views of men. Yet he knew that wisdom would only be recognized by the wise. But who were wise? He was not sustained by the consciousness of having an appreciating circle. The very things that he did in condescension to the weaknesses of others, were misunderstood and urged in his disfavor. A life of self-denial better fell in with his tastes than one of conformity to the usages of men. And such, in reality, he led. He had often not where to lay his head; was often ahungered and athirst; but he made no parade of it; and was willing to put his life into favorable contrast with that of John. And his disciples must in like manner expect to be misunderstood, and to be charged with the very things which they have put furthest from them.

21. 'Would have repented.' This seems to intimate that there would be even a greater suitableness in miracles wrought among the Gentiles than among the Jews.

25. 'Unto babes.' Compare 'Wisdom is justified of her children.' Not 'the wise and prudent' are his children. But the humble, those who are conscious of their need and receive with meekness the engrafted word which is able to make them wise unto salvation.

20-27. From these verses it appears that there is a revelation of God in Christ. That there is a work of God in the hearts of some, by means of which this revelation reaches their minds and hearts. That from others it is hidden, the manifestation without them being the same. It is hidden from the wise and prudent. Yet these are responsible; for their condemnation will be greater than that of Sodom. Nevertheless (28-30) the Son is willing to reveal the Father to all who labor and are heavy-laden, who feel their need of instruction and of rest, and who are not stumbled by 'a meek and lowly' Messiah.

23. Lifted to heaven because the Lord of heaven and earth was manifest among them in the person of His Son, who alone knew the Father and who alone could reveal Him. Cast down to hell because deprived of all gracious manifestations of God.

27. All things delivered unto me? Was there not here a warrant for John and James to ask the posts of honor in His kingdom? Why did Jesus then say, It is not mine to give? It was not His to give apart from His Father's will. I came not to do my own will but the will of Him that sent me. He did the things that pleased the Father. He would not be swayed by the partialities of human friendship. And the time was not come to assign those places of honor. They were to work out in their own lives the answer to their own question. They knew him then after the flesh; were hindered from knowing him by their carnal ideas.

All things,—unto me. Fully empowered and endowed to reveal the Father. Nothing lacking to Christ that was needful to a perfect revelation of God. To whomsoever the Son will reveal Him, wills to reveal Him, is minded to reveal Him. Compare I. Cor. II. Eye hath not seen; which things the Spirit hath revealed; the deep things of God; knew not the prince of glory.—All things are yours.

28-30. Heavy-laden. My burden is light, insomuch that in bearing it ye shall find rest. A proud man condemned to carry any burden, would find it heavy; a meek and lowly one, accepting cheerfully his lot, finds any burden light. This is revealed unto babes. Pride is the great thing attacked in the whole. 20-30. 'I am meek.' He did not call down fire on Chorazin. He ever continued among them His works of mercy. Unbelievers find fault with His denunciations of the Pharisees and elders. They overlook a most important distinction. Men use strong words when their hands are tied, but they prefer strong measures, and denounce where they cannot chastise. But Christ had power to smite all the false guides with physical blindness; to send paralysis upon them; by His mere word, His will; but instead of this He leaves all their power in their hands, knowing that it is to be used against His own person, and simply tells them the truth about themselves, shows them the path they are walking in, and the precipice it leads to. This is the very sublimity of meekness. And this shows us that to estimate Christ's character we must accept it in its entirety. They who break off a piece of it, cannot possibly have an undeformed Christ. They who deny His supernatural power, cannot possibly see the beauty and the truth of His character.

The Son will reveal Him. To whom? shown in the following verses. Only they who meekly come to Christ to receive his revelation of the Father, find rest unto their souls. 'Learn of me about God.' 'This is eternal life that they may know Thee the only true God and Jesus Christ whom thou hast sent.'

25. Some have the idea that the more amiable features of God are presented in Christ, that the sterner attributes are veiled. But at the very time when Jesus showed himself deeply sensible of the responsibility and guilt of those who reject the Gospel, he delighted to recognize the sovereignty of God in hiding from the wise and prudent the light of truth. He consoles himself for the sad issue of his labors in Chorazin and the other cities, by 'so it seemed good in Thy sight.' In Him was all the fulness of the Godhead.

Epitome of News.

SATURDAY,—APRIL 7, 1866.

—The *Times of India* refers to a report on Gangra or Meilghat, by Mr. Mulheran, as follows:—

"Gangra forms the northern portion of Akola, one of the four divisions of the Hyderabad Assigned districts, and possesses a population of 22,738 souls. It is about 1,665 square miles in

extent, of which only about 97,000 acres are at present under cultivation. The remainder of the district is now a mere wilderness, though there are traces of its having been cultivated at no distant period, and the numerous sites of deserted villages attest that it was then comparatively well inhabited. Judging by Mr. Mulheran's description the country is a fine one. It consists, he says, of a portion of the Sautpura range and of the rich adjoining valleys and low plateaus. Its average height is about 4,000 feet above the level of the sea, and the climate peculiarly suited to European constitutions. It is temperate and delightful, and equally free from the hot winds and prostrating heat of the plains, and the frost and snow of the Himalayas. The plateaus are admirably adapted for the cultivation of tea and coffee and most cereals, and the climate permits a settler to reside on his plantation throughout the year."

—Our contemporary has a word for Mander Deo as a place for European Colonization.

"Already a few houses have been erected at Mander Deo, and as the 95th Regiment has been ordered there during the hot weather, the nucleus of a settlement may be said to be already formed. The proximity of Mander Deo to Poona and Bombay will always afford an excellent market for the sale of agricultural and other produce, and if the Government would form a colony there of agricultural labourers from home, of whom we hear such deplorable accounts, and if the Home Government could help them as it does other infant colonies, we believe that the subject would redound to the benefit of India, to the European residents here, and to the now impoverished agriculturists themselves."

—Parties addressing letters are requested by the Postmaster of Bombay, to put the street and number; and to add to the date the particulars of their own residence that parties may know how to address them. There must be a special difficulty in the delivery of letters in this country arising from the very limited number of names among the Natives. There are not one or two names as common as John Smith is among Englishmen, but twenty or thirty, and some of these far more common.

—Conway, drummer, H. M.'s 45th, cut the throat of his comrade, but not severely, and has been sentenced to three years' imprisonment.—Driscoll, H. M.'s 56th, has been sentenced to four years' imprisonment for an unnatural offence.—The Hon. Mr. Westropp has presided at the recent Sessions of the High Court and has displayed much judgment and ability.

—*Bombay Gazette*:—The Convocation of the University of Bombay, for conferring Degrees, was held yesterday afternoon in the Town Hall, a large assembly of ladies and gentlemen being present. His Excellency Sir Bartle Frere presided, and delivered an interesting address to the Senate and students.

MONDAY,—April 9.

—*Times of India*:—"One of the recent numbers of the *Central Provinces Gazette* contained an elaborately written letter from Major Ashburner, about some recent discoveries made in the coal beds of Chindwarra. Major Ashburner writes, that the Chindwarra coal-fields extend uninterruptedly from Burkohee to Lirgoree, a distance of nearly 14 miles; and that he believes that coal would be discovered in other parts of the district than the Burkohee locality. We are glad to hear this statement made. From the report furnished to us nearly two years ago, we expected to have found that the anticipations which were then entertained as to the existence of coal at Rawunwarra, Dergawannee, and Hurrye, in the Chindwarra district, would eventually be realized. The coal has been analysed, and it would be appear that the Chindwarra coal is not greatly inferior to the Lancashire coal."

—The *Mofussilite*:—"It is asserted on very good authority, that a Jihad or religious warfare has been declared by the King of Bokhara against the Russians. There can be little doubt that if the assertion be correct all the Mahomedans of Central Asia will join in it, and that the pretensions of Russia may meet with a temporary check even without our intervention. What the fate of the Russian Envoy of Bokhara is likely to be in the event of a fanatical outbreak we cannot venture to predict."

The final issue of such a war would probably be to make Bokhara a dependency of Russia.

—*Times of India*:—"The steamer *Nada*, which arrived from Aden yesterday, brought the welcome intelligence that the Abyssinian captives had been released. The news reached Aden by H. M.'s steamer *Victoria*, Capt. Carpendale, which arrived from Massowah on March 28th. Full details of the release have not been received, but we learn that King Theodore received Mr. Rassam and suite with great honour, and gave a grand *fete* and dinner in celebration of their arrival. He made Mr. Rassam a present of 5,000 dollars besides some jewelry, and released Consul Cameron with all the British captives. These were to leave the locality of their confinement at the end of March, and were expected to arrive at Massowah in the middle of April, to which place the steamer *Victoria* would return in order to receive them."

—The same:—"Col. Pelly, the Political Resident in the Persian Gulf, left Bombay for the scene of the recent disturbances on Saturday last, in H. M.'s sloop *Pantaloon*, which vessel was accompanied by H. M.'s steamer *Coromandel*. We understand that Col. Pelly's object in returning to the Persian Gulf with this force is to enable Her Majesty's Indian subjects to remove their property from the territory of the Sultan of Muscat, should they desire to do so; and it is believed that the presence of the two steamers above-mentioned will be sufficient to restrain any attempt at plundering their property, should it be made. No offensive operations are at present contemplated by the British against Syud Selim, who usurped the throne of the Sultan of Muscat, unless he has committed any outrages against British Indian subjects resident in his territories; but should it be found that he has done so hostilities will be commenced without delay."

—Communications relative to the murder of Baron Vanderdecken and his party, have been received and published by the Bombay Government, but they add little to what we already know.

—A man has been sentenced to five years' imprisonment for attempting to pass a forged note.

—In an article on the Bishop of Bombay, the *Bombay Gazette* says:—"No one in a position like his, and in India, can be free from the enmity which springs from the disappointed expectations, and the necessary or unnecessary interferences with private interests, which high office here always makes its holder responsible for. In the case of the Bishop of Bombay this sort of enmity is intensified by what may be called the *odium upholsterium*. People who, we believe, call themselves high churchmen, but who, for all ecclesiastical intents and purposes, are simply amateur upholsterers, of particularly tawdry and paltry tastes and tendencies, have been crossed by him in their gewgaw loves and follies. They have been compelled to amuse themselves *without* hurting the feelings of those others whom no one will call less sensible, or less Christian. The sort of revenge which satisfies them, some of our contemporaries have not been slow to afford them. They have their reward. However careless a Christian gentleman may be of personal attacks insinuated under a disavowal of personality, he cannot be indifferent to language which impairs his usefulness as a spiritual overseer and pastor to other Christians, and as a principal representative of Christianity to eleven millions of heathen."

—*Pioneer*:—"A letter from Milan mentions that new carriages have been built in that city to run upon the line of railway from Susa to Brindisi which is to convey the Indian mails and travellers from England. Some of these carriages are adapted for families or parties of friends. They are rather longer than the usual carriages, and divided into three compartments communicating by sliding doors. There is the anteroom for servants, sitting-room with four convenient sofas, upon each of which one person can sleep, a bedroom with a bed for two persons, washing apparatus, &c., while in the daytime the travellers can walk up and down through the three compartments."

TUESDAY,—April 10.

—The Rev. Dr. Lowe, Medical Missionary of the London M.S., writes thus to the *Madras Observer*:—"The time has certainly come, when every effort ought to be put forth to consolidate the work accomplished by organizing and establishing the Native Church on independent, self-governing and, as far as possible, self-supporting principles, teaching and training it to develope its own resources and to prove to friends and foes its inherent vitality and strength.

"Impressed with this conviction, the Missionaries labouring in South Travancore have, for some time past, been endeavouring to organize plans, not only for the promotion of Christian liberality on systematic principles, but, what is perhaps more needed, to teach our Native Christians to apply their own resources, not as hitherto in works of Christian charity and for miscellaneous purposes, but, in the work, which, of all others at the present time, should take the precedence, namely, the support of their own congregation and the maintenance of Gospel ordinances among themselves.

"The cordial adoption of the measures proposed has been followed by the happiest results. During the past year, five or six of our larger congregations have became entirely self-supporting; and, what is still more gratifying and encouraging, is the fact, that three of these congregations have, within the last six weeks, been established as separate churches presided over by Native Pastors; and many of the congregations throughout our Mission are making great and laudable exertions to attain the same position and enjoy the same privilege.

"Before the close of this year, we confidently expect that not a few of our larger congregations will be formed into separate churches, enjoying the ministrations of Native Pastors.

"The ordination of the first four Native Pastors in South Travancore took place at Nagercoil on Tuesday the 13th of February. Crowds of people came in from the surrounding districts to be present at the service, and before eleven o'clock the spacious Chapel was filled. All the Missionary Brethren were present and took part in the engagements. The Revd. Messrs. Wilkinson and Lowe conducted the opening devotional exercises, the Rev. Messrs. Mateer and Newport addressed the people. The Revd. G. Mabbs asked the usual questions, to which the four Brethren returned very satisfactory answers. The Rev. F. Baylis offered the ordination prayer, the Rev. Q. Duthie then delivered a brief but impressive Charge to the newly ordained pastors, after which the Rev. Dr. Mullens preached a much eloquent, practical, soul-stirring sermon, most appropriate for the occasion, from the words, 'Be thou faithful unto death, and I will give thee a crown of life.' The Rev. Mr. Lee conducted the closing devotional exercises."

—The *Madras Observer*:—"*Madras Medical Mission Training Institution.*—This interesting Institution which has just been founded, was publicly commended to the blessing of God in a meeting held last Thursday evening in the American Mission Chapel, Royapooram. The Lord Bishop of Madras, who has always evinced deep

interest in Medical Missions, was in the chair. He was surrounded by a large number of influential supporters of the cause. After singing and prayer, the Bishop called upon Dr. Paterson, the Principal of the New Training Institution, who briefly gave an historical sketch of the rise and progress of the Edinburgh Medical Mission Society and of the marvellous way in which by the Providence of God the Madras Branch had been developed.

"We believe that Dr. Paterson commences his good work most hopefully. Fourteen students have already joined and others are promised, The Missionaries of the different Societies have expressed their heartiest sympathy in the work. The American Mission Chapel has been purchased for an hospital, so that where the Gospel has for years been preached, its benign precept of doing good to the bodies and souls of men will now be practised,

"Most heartily do we commend this large-hearted and noble work to the sympathy, prayers and liberality of Christians of all denominations."

—We are told that one-fourth of the entire Cotton crop is in the hands of a single Native Merchant. He has more than three millions sterling invested in this one article.

—The *Times of India* notices the 2nd edition of Dr. Birdwood's Catalogue of the Vegetable Productions of this Presidency, and quotes with approbation the articles on gum-resin and the cocoanut. Has our contemporary read the article on Narcotics? It is, to say the least, a literary curiosity.

—At the Convocation last week the Chancellor said:—"I look to this University as a great means of arresting the lamentable decline in the knowledge of the ancient languages of India, and I trust that there are pupils of this University who will rival the profound learning of the Shastrees of old; but let us ever remember our primary object is to educate men, men fitted for every walk of life in which high education is needed, complete as far as the University can make them in every moral and intellectual faculty—and not to produce prodigies of learning in one particular branch, the especial cultivation of which renders them necessarily defective in general adaptation to the business of the world.'

—The Converts' Re-marriage Bill has passed the Council at Calcutta and become law.

—An American paper, speaking of Brazil, says:—"Cheering accounts reach us from this noble country, which is now being brought into close commercial relations with the United States. The Emperor is a great friend to education, and is anxious to elevate his people in all respects, and the recently established communications with us, and the visits of many of our educated, scientific, and business men, will create a feeling of mutual interest which the Church of Christ should quickly improve. Romanism has but little vitality there, and the people are eager to receive instruction from Americans."

WEDNESDAY,—April 11.

—The *Star*:—"A new process for producing what is technically called 'local anæsthesia,' but which we know by the humbler and less jaw-breaking name of "deadened sensation," has been discovered and brought into practice by Dr. Richardson. It consists in directing on the part of the body to be operated upon perfectly pure ether in the form of infinitely minute sub-divisions or fine spray. The instrument invented by Dr. Richardson for this purpose consists of a dispersion tube connected with a small hand bellows, and fixed in a bottle of ether. When the bellows are brought into action the ether is delivered from a capillary jet, and is directed to the body at a distance of from half an inch to an inch and a half. In a very brief period, varying according to the circulatory power of the patient, from five to fifty seconds, the portion of the body under the influence of the ether spray becomes of snowy whiteness, and absolutely insensible to pain. The skin may now be divided, and the ether being directed into the wound, deeper incisions may be carried on. In a case of disease affecting the thigh in a patient at the Great Northern Hospital, Mr, W. Adams, one of the surgeons to the hospital, made an incision five inches long and one inch and a half deep, after Dr. Richardson had thus rendered the parts insensible, and the patient was not even conscious that the knife had been used. Up to the present time, we are informed, Dr. Richardson had applied the local anæsthetic in more than fifty operations, and in all with perfect success. The process has also been adopted with equal success by other practitioners. As yet it has been used only in minor operations, but the author of the plan is of opinion that with a larger and improved apparatus, he can make it applicable for capital operation.

"The number of deaths that have recently occurred from chloroform have made professional men peculiarly anxious in respect to its use in small operations; while at the same time they have been desirous of operating without, in every case, the production of pain from the knife. Dr. Richardson's discovery is received therefore, by the profession, with a degree of enthusiasm which has probably only once been expressed since the news first came from America of the discovery of general anæsthesia by the inhalation of ether vapour; we mean when Professor, now Sir James, Sampson announced the discovery of chloroform as the substitute for ether."

—A Hindoo has been sentenced to four years' imprisonment for biting off a woman's nose.

—We commend to our readers the following accounts of the effects of opium. It is from "Special Life of the Chinese," by the Rev. Mr. Doolittle, an American Missionary long resident in China:—"With all smokers, however, the effect of this vice on their pecuniary standing is by no means to be estimated by the actual outlay in money for the drug. Its seductive influence leads its victims to neglect their business, and consequently, sooner or later, loss or ruin ensues. As the habit grows, so does inattention to business increase. Instances are not rare where the rich have been reduced to poverty and beggary as one of the consequences of their attachment to the opium-pipe. The poor addicted to this vice are oftentimes led to dispose of everything saleable in the hovel where they live. Sometimes, even, men sell their own children and their wives in order to procure the drug, and finally end their career by becoming beggars or thieves. In order to understand the expense of this vice, the western reader needs perhaps to be reminded that the vast majority of the Chinese are generally poor, and that wages are invariably low. It oftentimes, and even usually requires as much time and toil here to earn a dime, as in America it requires to earn a dollar. In the second place, the smoking of opium injures one's health and bodily constitution. Unless taken promptly at the regular time and in the necessary quantity, the victim becomes unable to control himself and to attend to his business. He sneezes. He gapes. Mucus runs from his nose and his eyes. Griping pains seize him in his bowels. His whole appearance indicates restlessness and misery. If not indulged in smoking and left undisturbed he usually falls asleep, but his sleep does not refresh and invigorate him. On being aroused, he is himself again, provided he can have his opium; if not, his troubles and pains multiply. He has no appetite for ordinary food; no strength or disposition to labour. Diarrohœa sets in of a dreadful and most painful description, peculiar to opium-smokers; and if still unable to procure opium, the unhappy victim not unfrequently dies in most excruciating agonies. Few, comparatively, recover after the diarrohœa has become virulent, unless they have access to opium, and not always then. The Chinese, in describing the effects of opium-smoking on the individual, dwell with peculiar emphasis on the weakness and indolence which it induces. The victim is described as unwilling, and usually physically unable to perform anything requiring muscular strength or mental application, except under the excitement of opium. His habits of sleep are changed, it being impossible oftentimes, owing to the overwrought mental excitement induced by the drug, for him to fall asleep in the early part of the night, as others do. Frequently it is nearly or quite morning before he is able to compose himself to rest, waking only late in the forenoon or early in the afternoon. The Chinese have a common saying that the smoker of opium "makes the day night, and the night day," alluding to his unnatural hours of waking and sleeping. His features almost always become strikingly changed, being of an unhealthy, pallid, death-like cast. His shoulders not unfrequently become permanently elevated above their natural level, much as when one shrugs them up, at the same time drawing down his head. Such an opium-smoker is expressively described as 'having three heads,' from the high and unnatural appearance on his shoulders. His eyes become glaring and without expression. Most inveterate smokers become spare and thin, owing in part to the direct effects of opium on the human system, and in part to the fact that nutritious food is taken in less quantities and at more irregular intervals, through loss of appetite, than is usual in the case of persons not addicted to this habit. They are styled 'opium devils.' Men of naturally strong constitutions, and possessed of sufficient property to support them without vexatious care and personal labour, may indulge in this vice with comparative impunity for a considerable period. Such sometimes live to a good old age; but the longer they smoke, the larger is the quantity required to keep them up. Freedom from care and hard labour, as well as plenty of opium, are requisite in order that the smoker may continue in health and attain a respectable longevity. There is not so much shortening of the lives of rich men who have become victims of this habit as is often asserted, and as seems very natural to suppose, though, doubtless, the lives of such men are in fact considerably shortened by the use of opium. They often live to old age, notwithstanding the effects of opium on their physical systems. The greatest destruction of life from this vice in China is unquestionably seen in the poorer and the working classes. These are not able to increase the amount of opium in proportion to the need of an augmented supply, and therefore they soon feel the effects of a limited amount on their health. Besides, when ill, they are not only under the necessity of going without the drug, but are often unable to procure physicians and medicines as aids to recovery. In such cases, their previous use of opium renders their illness the more dreadful and intolerable. It has been estimated that the lives of the poor who become slaves to this seductive habit are cut short by it from five to fifty years. The vice of opium-smoking has long since become a gigantic obstacle to the welfare and the prosperity of this people. The consumption of opium is rapidly on the increase in this city as well as in other parts of the empire, and its ravages are becoming more manifest and more awful. Shops where the drug is offered for sale are becoming more and more common. Its unhappy victims are becoming more and more numerous. The nation is becoming poorer and poorer. The Chinese here have a current saying that 'Opium-shops are more numerous than rice-shops.' In a certain neighbourhood, three or four years ago, there were twelve shops where opium was retailed, and seven shops where rice, which is the 'staff of life' in this part of China, was sold. The number of opium-shops in the city and suburbs is estimated to amount to several thousands."

THURSDAY,—April 12.

—Kurrachee, *Our Paper* :—"On Sunday the 26th ultimo, the Nawab of Bhawulpoor breathed his last, and although rumour hath it that the Chief was poisoned by somebody about his person, there is but little reason for suspecting foul play. The Nawab was a debauchee of the vilest kind, he smoked cherruss, took opium in large quantities, drank spirits immoderately, and, in a word, indulged all his animal passions to such an extent that he completely wore out his constitution. For a long time before his death it was impossible for him to move about or to attend to anything, unless under the influence of strong stimulants. His death was not at all unlooked for by his "hakims" and those who had opportunities of seeing him in a relaxed condition. If poison has had anything to do with his death, it must have been taken by himself, in an opium pill larger than usual. To give our readers some idea of the Nawab's frolics when in his cups, we may relate a well authenticated anecdote ; the chief went out one day in a state of drunkenness to inspect his troops, and for a time amused himself by looking on at evolutions they were put through by his general; it occurred to him suddenly to test their courage, and he ordered ammunition to be served to the men, this being done, he issued the order for them to divide themselves into two equal bodies and engage in battle ; the soldiers hesitated, and the Nawab grew perfectly furious ; at last his favourite wife was sent for, and she contrived to coax him back to the palace. The Nawab has left male issue, a promising boy of some four or five years old, who we think might be taken under our protection until he is of age to undertake the high functions which will devolve on him as ruler of Bhawulpoor ; in the interim the Principality should be governed by British Agency."

We think the people ought to be protected from such mis-rule.

FRIDAY,—April 13.

—The *Northam* with the English Mails arrived yesterday. Heads of Intelligence.

Great excitement has been caused in America by President Johnson having vetoed the bill for extending the Freedmen's Bureau in the Southern States. Mr. Johnson has made a long speech in public at Washington in defence of his policy.

The new party in France is gaining strength, and many defections from the Imperialist ranks are taking place.

The subscription for paying off the national debt is being carried out with much enthusiasm in Italy.

A Bill for the transfer to Government of the East India Military Funds has been read a first time in the House of Commons. The second reading is fixed for the 19th of March.

The Chancellor of the Exchequer has introduced a Reform Bill, which has been read a first time ; second reading fixed for April 12. The bill reduces the country franchise from £50 to £14 ; and puts copyholds and leaseholds in boroughs in the position of freeholds ; depositors of £50 in Savings Banks to have votes ; rate-paying clause to be abolished in boroughs in reference to houses above £10 ; artisans in dock-yards to be disfranchised ; lodgers in premises of the actual value of £10 to be placed on the register ; and a £7 rental franchise to be established. The total addition to the constituent body is estimated at 400,000, of whom one-half belong to the working classes. This bill is accepted by the Liberals generally, but has not given entire satisfaction. It will be strenuously opposed by the Conservatives.

The popularity of President Johnson continues to be manifested by enthusiastic demonstrations out-of-doors. Mr. Stanton has resigned. The Cabinet will be reorganised. A resolution has been proposed to the Committee of Foreign Affairs for guaranteeing a loan to the Mexican Republic.

Fresh discoveries of pikes and arrests of Fenians have been made in Ireland. Sir Hugh Rose has issued a general order warning the army. Stephens is said to have effected his escape to America.

The Fenians in Washington have announced a plan for seizing on British Columbia, and establishing a harbour for privateers. They have applied to government to recognise Ireland as a belligerent power. The English minister at Washington has made a representation on the subject to the American Cabinet.

Sir Charles Darling has been recalled from the Government of Victoria.

The Parliamentary Oaths Amendment Bill has passed through committee in the House of Commons.

The Jamaica Commission was expected to terminate its labours on the 10th of March. Provost-Marshal Ramsay had been indicted for murder.

A convention has been signed authorising recruiting for Mexico to take place in Austria.

Dr. Manning and other Roman prelates have protested against any Parliamentary oath that recognises the Act of Settlement or the supremacy of the Queen.

The Hungarian Diet persists in maintaining its original demands in opposition to the Imperial rescript.

—*Home News* :—"Dr. Colenso was formally excommunicated on Sunday, March 7, at the Cathedral of Maritzburg. The dean read out the sentence as follows :—

"'In the name of our Lord Jesus Christ,—We, Robert, by Divine permission, metropolitan of the Church in the province of Capetown, in accordance with the decision of the bishops of the province, in synod assembled, do hereby, it being our office and our grief to do so, by the authority of Christ committed unto us, pass upon John Willam Colenso, D.D., the sentence of the greater excommunication, thereby separating him from the communion of the Church of Christ so long as he shall obstinately and impenitently persist in his heresy, and claim to exercise the office of a bishop within the province of Capetown. And we do hereby make known to the faithful in Christ that, being thus excluded from all communion with the Church, he is, according to our Lord's command, and in conformity with the provisions of the xxxiii. of the Articles of Religion, "to be taken of the whole multitude of the faithful, as a heathen man and publican."—(Matt. xviii., 17, 18). Given under our hand and seal, this 16th day of December, in the year of our Lord 1865.—R. Capetown.'

"The excommunication of Bishop Colenso, says a contemporary, has the united but unofficial concurrence of the two archbishops, and nearly all the episcopal bench. They will uphold the jurisdiction of Bishop Gray as metropolitan, and will refuse to acknowledge Bishop Colenso. A successor has been designated for the See of Natal, and when he shall be consecrated they will hold communion with him, and not with the excommunicated prelate. There is no appeal to any English court against this sentence."

—Death last week, 455. By small-pox, 70.

—The sale of Poisons Bill and the Sind Court Bill have passed our Legislative Council.

—We understand that orders have been received from Calcutta to sell the Secretariate buildings in the Fort. This is a day after the fair.

Miscellany.

—*The Printers' Register* says :—"The Alden Type-Setting and Type-Distributing Machine, the invention of which, in the estimation of its proprietor, forms an era in literature only second to the original discovery of printing, enables a single hand to do all the type-setting work for which, at present, eight ordinary compositors would be required ; while in the matter of distributing type, the machine is all but an automaton, requiring only the very slightest supervision of human agency, and so perfect in mechanism as to present physical impossibilities against the occurrence of any mistake. It has triumphantly stood the severest test of practical experiment in the *Tribune* office, in New York, and as soon as the requisite number of machines can be supplied it is supposed all the "great dailies" of that city will be set up by the Alden machine, and, of course, the minor and country press will follow suit as rapidly as possible. The original discoverer or inventor of this machine was Timothy Alden, a young printer of Massachussetts, who gave his life in devotion to the discovery, and died before accomplishing its completion for practical use. The invention was bequeathed by him to his cousin, Henry W. Alden, and it has now come into the hands of a company, which with a capital of three million of dollars is starting a factory that will be able to supply five machines a day."

—An address on the question, Is the Church of England duly fulfilling her office as a Missionary Church among the Heathens and Mahomedans ? was delivered at Oxford by Dr. Kay. The following is an extract :—

"In the year 1793 Lord Macartney addressed the Chinese (as he himself tell us) thus : 'The English never attempt to disturb or dispute the religious worship or tenets of others ;...*they have no priests or chaplains with them, as have other European nations.*'

"About the very time when this avowal was made we began to import opium into China. Before long the trade was forbidden by the emperor, and that distinctly on moral and religious grounds ; the whole body of the Mandarins concurring in the prohibition, yet during the first half of the present century the drug was smuggled into China by English vessels, 'armed to the teeth.' The Chinese government addressed the most earnest remonstrances to our officers there, but in vain. We took no steps to restrain the illicit traffic ; how could we, when the drug was manufactured expressly for the Chinese market by the Indo-British government itself ? When the Chinese endeavoured to act up to their own convictions of right, we undertook to inflict the opium-war of 1842 upon them ; a war which shook China to its centre, and thus gave rise to the Taiping Insurrection which has now lasted seventeen years, and has covered Central China with bloodshed and rapine. Again, in 1857, England decided on engaging in another *opiade* ; insisting that China must be made to enter (as the phrase was) into the 'Comity of Nations.' Use was made of this expression to justify our compelling a great and ancient people to forfeit their self-respect by legalizing the trade in a deleterious drug. Are not the words recorded on high ? and shall we not be bound by our own terms ? *The Comity of Nations ?* Is that a principle which may be employed to force an empire to accept the opium trade, and then be set aside when it requires us to communicate to that empire (so far as in us lies) our best treasure, the knowledge of 'the kindness and philanthropy of God our Saviour' ? Surely not.

"Yet on turning to the last Report of the Propagation Society, 1864, we find that it has *not so much as one* missionary in the whole of the Chinese empire ; and the other Church Society has I believe only eleven."

—A work has lately appeared entitled "The Sixth Work," a plea for reformatories and for the voluntary element in prison work. It has a chapter entitled "The Honesty Pledge," showing the happy effects of a pledge to refrain from dishonesty, like that which total abstainers sign.

—The following statistics of American Baptist Missions in Burmah for 1864-65, are compiled from the annual minutes of the several associations :—

Baptized 1037 ; excluded 419 ; restored 146 ; communicants 15,519 ; scholars 3,122 ; contribu-

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tions Rs. 14,979; churches 241; ordained Native preachers 44; unordained 310.

—The death of Pastor Harms is announced.

Born in Hermannsburg, one of the poorer districts of Hanover, he succeeded his father as Pastor of the parish, and at once entered upon the herculean labor of infusing life into the almost dead orthodoxy of Hanoverian Lutheranism. His success was remarkable at home, but he looked abroad over the desolations of heathendom, and then applied himself to cultivating a missionary spirit among his people. By his exertions, a missionary ship was built in 1853, and it went to Africa taking twelve missionaries from his church; and this ship has been in missionary service ever since. The *Lutheran Observer*, in speaking of his labors, remarks:

"He has established missionary stations more extensive than whole denominations, who count their numbers by hundreds of thousands. He has educated the missionaries in his own parish seminary, sent them out in the ships his people have built, and supported them all by their contributions and their prayers. To spread missionary news among his people, he started a monthly paper called the *Missionsblatt*. Of course Harms was its editor. It reached a circulation of 14,000, the largest of any religious periodical in Germany. . . . Since his labors there Hermannsburg is a changed place. There is not a house where there is not regular family worship morning and evening; there is no one absent from church unless by sickness. There is not a drunkard or pauper in the town. Sometimes the working people pause at their work in the field, take off their caps and offer up a prayer. All this from the prayers and godly life of one man."

—The Rev. Dr. Nott died lately aged 93. He was for 62 years President of Union College, and conferred the degree of A. B. on nearly 4,000 young men. He gave 400,000 dollars to the Union College.

—A new means of repairing jaded clocks has been discovered in America. When a clock begins to fail they *boil* it in caustic soda; afterwards the clock goes as well as ever.

—Esparto, or Spanish grass, is now largely employed in the manufacture of paper, in America.

TELEGRAPHIC NEWS.

London April 2.—A better tone prevails in the Stock market, and prices are improving, consequent on the probability of a peaceful settlement being obtained of the German difficulty. The Duke of Saxe Cobourg has arrived at Vienna, and is endeavouring to mediate between Austria and Prussia.

New York, March 24.—A flying squadron has been ordered by the United States Government for duty on the British North American coast, the reason assigned being the assembling of a British fleet at Halifax, and for the government and protection of the American fisheries, consequent on the termination of the Reciprocity Treaty with Canada. The Fenian excitement in Canada is subsiding. The Belgan (? Belgian) envoy to Mexico has been murdered by a guerilla band between Mexico and Vera Cruz.

London, April 5.—The Emperor Napoleon has decided that the French troops shall be withdrawn from Mexico within twenty months.

April 6th.—Meetings in favor of the Government Reform Bill are being held throughout the country. A treaty of Commerce has been promulgated between the Zollverien and Italy.

April 9th.—The news from Germany is still warlike.

In answering the Austrian remonstrance, Count Bismarck declared that Prussia was alarmed at the Austrian armaments.

The Emperor of Russia has written both to Austria and Prussia expressing a hope that peace will be maintained.

New York, March 29th.—The breach between the President and Congress is widening.

The President has vetoed the Civil Rights Bill, as unconstitutional; but it is believed the Senate will pass the Bill notwithstanding the veto.

FOURTH REPORT OF THE RAJPOOTANA MISSION,—ITINERANCIES.

Of the first half of last year's itineraneies notice was taken in our former report, and it was intimated that the Beawr agents were about to start on a new tour, including a large part of Marwar and adjoining districts in Ajmer. This tour was prosecuted by Mr. Shoolbred and Dr. Valentine on the Marwar side and by Mr. Drynan accompanied by Ram on the other. The former visited a great many large villages and towns where the message of mercy had never before been proclaimed: and while they found many of the village Thakurs and petty magistrates more deeply sunk in gross sensuality and, therefore, more hopelessly hardened against the truth than their compatriots of Meywar, they had ready access to, and almost universally a cordial welcome from, their subjects of every rank and grade. Large meetings both by night and day were held and the former, being prefaced by exhibition of the magic lantern, were specially crowded. Many who heard the truth for the first time in the bazaars were roused to inquiry, and came to the tent to ask more fully regarding this way. Opposition was unknown unless in the case of one or two Jogis, who, alarmed for their waning power, tried to poison the people's mind, and especially to inspire a dread of vaccination for small pox. In spite, however, of this opposition several thousands of children were vaccinated; and the people, who seemed to understand the selfishness which prompted the the Jogis' opposition, were not deterred from listening to the truth. From whatever cause, misery and disease are more rife in Marwar than in other parts of the country visited; and Dr. Valentine had his hands full with the cure of diseased bodies, while not neglecting to minister to the spiritual wants of his patients. We are more thoroughly satisfied from the experience gained on this tour of the almost incalculable value of medical missionary labours, and of the great aid which even a knowledge of simples and the treatment of ordinary cases lends to the preaching of the truth.

Mr. Drynan's reception in a large district of Ajmer formerly unvisited was no less encouraging. There, the little opposition he had to encounter came rather from self sufficient Jain bunias, who are to be found in all the large villages. The way in which he exposed their ignorance and turned their flank in argument by a broad touch of humour, would afford both amusement and instruction, were space afforded for the recital. He too, was able to vaccinate great numbers of children until he approached a district in which small pox was raging. As in Marwar a considerable number of tracts and parts of Scripture found a ready sale. As the result of all these itineracies all the agents employed desire to record their deep gratitude to Almighty God for what he enabled them to do in extending the knowledge of this saving truth, and their assured hope that out of this wide field a large harvest is yet to be reaped, whose fruit is unto holiness and the end everlasting life.

The Todgarh station possessing no large central town, the missionaries give a large portion of their time to the work of itinerating. The population of the district, according to the recent census returns, is about 43,000, and during last cold season a careful and deliberate itineracy was conducted throughout the whole district, and the Gospel preached in every village and almost every hamlet. After the time for itinerating was past, village preaching was still kept up, though within a narrower range. The villages lying within a short distance of the bungalow can be reached in a morning's ride, but, from the badness of the roads those more distant cannot so be overtaken. With respect to these, the plan pursued has been to start in the afternoon, so as to reach the village about sunset. By this time the people have returned from their fields, and, the work of the day being over, they willingly assemble on the village Hatai and listen patiently to the truth. The audience being dimissed, the open Hatai affords excellent sleeping quarters during the hot season. There the preacher makes his couch and goes to sleep, a camel having brought the little that is necessary for the night. Going among the people in this unostentatious way tends much to narrow the social gulf which is often painfully felt to exist between the missionary and them, and which proves so great a barrier to the spread of the Gospel.

Reference was made in last report to the annual Mela held in Todgarh, in honour of the goddess Piplaj, and to the cruelties perpetrated on that occasion. These we are happy to say have been prohibited by the Deputy Commissioner. By his order the buffaloes must now be put to death at once and without cruelty, instead of being cut to pieces alive as was formerly the barbarous custom. The Mela has thus been shorn of its great attraction, and we trust will, ere long, be numbered among the things that were.

The Rev. Wm. Martin, in returning from the hills, made his tour from Delhi to Nasirabad by way of Khetri, thus passing through an extensive tract, in which the Gospel had never been preached before nor even a European's face been seen. Throughout the line of march he was enabled to preach in all the more important places, and everywhere the utmost kindness was experienced and an encouraging reception of his message given. Especially in the State of Khetri, does the way seem open for a free, unhindered proclamation of the truth. The young raja himself, Fattch Singh, from intercourse with members of the Rajpootana mission, is familiar with the religion of Christ, and though personally manifesting no desire to embrace its truths, is in the highest degree favourable to its dissemination within his territories. On entering his dominions, the missionary became his guest, and during a stay of several days in his capital enjoyed excellent opportunities in the course of private interviews, of pressing upon the young king's heart the truth to which he already gives intellectual assent. Here, too, the Gospel was repeatedly proclaimed to large and deeply interested audiences in the bazaar, and religious books were purchased with unusual avidity. So eager indeed were the purchasers to be supplied, that on one occasion the missionary, completely hemmed in by crowds, had to retire from the open thoroughfare and expose his books for sale in a less accessible position. In most of the places visited, large audiences were found and a considerable number of religious books disposed of. In Jeypore alone was there anything like opposition raised, a few evil disposed individuals striving to poison the minds of the common people who had crowded round the messenger of peace and were listening to him gladly. The way seems rapidly opening for the settlement of stated labourers in the centre points of influences in the large district indicated; and we would entreat the friends of missions into whose hands these lines may fall, to join us in the prayer that the Lord of the harvest would send forth labourers into this already ripened field.

DOMESTIC OCCURRENCES.

DEATHS.

SIM—April 6th, David Joseph, the youngest son of Mr. D. Sim, aged 1 year and 6 months.

BRADY—At the Back Bay Reclamation works, on the 10th instant, of consumption, Matilda, the daughter of James and Matilda Brady, aged 23 months.

Advertisement.

A YOUNG MAN of Christian principles can be accomodated as boarder in a quiet family in Poona. The Bungalow is large and well situated. Apply to Rev. G. Bowen, Tract and Book Depository. Bombay, 5th April 1866.

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